

GRACE  
TO THE  
HVMBLE.

AS  
Preparations to Receive  
the SACRAMENT.

Preached by the Late famous  
Preacher IOHN PRESTON,  
Doctor of *Divinity*, and Chap-  
len in Ordinary to his *Mtie.*  
Master of *Immanuel* Colledge,  
and sometimes Preacher in  
*Lincolnes-Inne.*

---

LONDON  
Printed by *Tho. Cotes*, for *Michael*  
*Sparke Junior*, and are to be sold at  
the signe of the Blue Bible in  
*Greene Arbour.* 1639.

GRACE  
TO THE  
HUMBLE

AS

Propositions to Receive  
the SACRAMENT

Preached by the Reverend  
Pastor John Parsons  
D.D. of New York City  
in a Sermon to the  
Members of the Church  
and Society of New York

London: Printed by J. B. Nichols  
in Strand, near St. Dunstons Church  
1794

re





GRACE  
TO  
THE HUMBLE.

The fourth SERMON.

LUKE 9.23.

*And he said to them all, if  
any will come after me,  
let him deny himselfe,  
and take up his Crosse  
daily and follow me.*

**I**N the receiuing  
of the Sacra-  
ment, our choise  
businesse is, to  
remember the Covenant  
A 2 be-

betweene God and us, and that hath two Parts :

1. First, The Promise on Godspart ;

2. Secondly, the Condition on our part.

1. The Promise on Gods part, and that is the gift of Christ, whom hee gives as freely, as a man gives his Lands to his heire ; now Christ he comes not naked, but he comes accompanied with these three blessings.

1. First, Iustification, and all that followes upon that.

2. Secondly, Sanctification, to whom hee gives Christ, them he sanctifies with his Spirit.

3. Thirdly, all outward things.

Now

Now there is a Condition required at our hands, and it is exprest by divers words in the Scriptures, sometimes by the name of repentance; *Repent, for the kingdome of heaven is at hand.* Sometimes by the name of Beleeving, *Beleeve me, and you shall be saved:* And here it is set downe by following of Christ. All these are joyned together, for if you Repent, you Beleeve, and follow Christ, and none can follow Christ, without Faith and Repentance.

1.

2.

3.

Now the occasion of these words, is this: Our Saviour had told them a little before, *That hee must suffer many things; he must die, & rise againe; and then*

A 3 tells



tells them the consequent of this, that they must not looke for a temporall kingdom, my Discip'les follow me, and I goe rough wayes: So that the maine duty that hee gives them here, is to follow him; to this hee addes two Conditions, or two cau'es, without the which wee cannot by any meanes follow him.

1. First, *Hee must deny himselfe*, that is, If a man will come to follow me; the flesh will propound to him many things that are pleasing and profitable; it will be as a rough byas to turne him aside, and therefore he must deny himselfe, and his owne flesh. And againe  
he
- 2.

he will meete with many afflictions; and for those hee must not looke out of the way, but hee must goe through these crosses, hee must take up his crosse daily. The Doctrine is this,

*That no man can have interest in Christ, without selfe-deniall: If any man will will be my disciple, let him deny himselfe. Although before you come to Christ, there is nothing required; but a simple and bare desire. It is no matter for Sanctification; yet when we do come, he must then be our Lord and Master, and wee must follow him, denying our owne lusts; and this cannot be without selfe-deniall; and*

*Doct.*

therefore it is that, that those that have failed in this point have not followed him. *Demas* followed him a great way, but when he came to this selfe deni- all, then hee left him, and embraced this present world, and this was the reason why *Paul* followed him, because hee was wil- ling to deny himselfe; What was the reason that *Caleb* followed God so constantly, because hee denied himselfe, and re- solved whatsoever he saw, to sticke close to God, and his Commandements; and so *Abraham*, hee left his country and friends clea- ving to God.

Indeede if our will and  
Christs



Christs Will were coincident, then this might be without selfe-deniall, but being at oddes, we cannot goe together, for wee cannot walke together, not being agreed, and therefore wee must conforme our selves unto Christ, his Will must not be brought downe to ours, but our will is out often, and therefore it must be wound up to his.

Now the Question will be what selfe-deniall is.

*Quest.*

To deny a mans selfe, is not to make himselfe his end, but God onely, and to renounce himselfe as sorry, hee is opposite to God and his wayes; So that to deny himselfe is to

*Answ.*

A 5 deny

deny the aversement the corruption & illnesse of nature, w<sup>ch</sup> is called the *flesh*, the *body of death*, and the *old man*, and the *old leaven*, which are a mans selfe; and this the Apostle meaneth,

2 Cor. 4. 5. *Wee preach not our selves, but Iesus Christ*; that is, I preach not for applause and vaine-glory, to please my selfe by my selfe, here he meanes his flesh, which hee will not satisfie; for

2 Cor. 12. 5. when the Apostle had told them of his Vision and Revelation, of such a man, said he, I would rejoyce, of my selfe I would not rejoyce. Why should hee not rejoyce of himselfe? Because himselfe was nothing but a bundle of corruption

ruption in himselfe was no good but of such a man so renewed hee would rejoyce.

But why is flesh called a mans selfe?

*Quest.*

Because it is so spread over all the faculties and powers of a man, and is predominant as the forme over the matter, for a man loves it as himselfe and fights against all things that oppose it, and nourisheth all that nourisheth it.

*Ans.*

But how is it possible that a man can deny himselfe, for in denyall there must be one to aske, and another to deny, there must be one denying, and one denyed; himselfe must be denyed? how can himselfe deny himselfe?

*Quest.*

To



*Ans<sup>w</sup>.*

1.

2.

3.

To this I answer, that there is in every man that is in Christ a double selfe, and the regenerate man hath three natures. First, a common nature, neither good nor bad in it selfe. Secondly, a spirituall and renewed condition. Thirdly, the flesh and corruption. The meaning then is this; common nature guided by the spirit and renewed nature is to deny the flesh, that is, the corrupt natures petition when both stand in competition the flesh is to be denyed, if the flesh desires honours riches and preferments beside the rule, then the flesh is to be denyed, but the Spirit is to be heard in all his requests, and

and this is that, that every man must doe if he will be saved and there is not one-ly necessity but much reason why wee should deny our selves, as in every command of God there is much reason if wee could see it, so here is great reason for this.

First in regard of God, God hath no causes, therefore hee may thinke himselfe the end : but every creature hath an efficient and finall cause : therefore it must not make it selfe its order, it is against the order of nature, and rule of things that the creature which is not of it selfe should make it selfe its end, being mans efficient cause is out of himselfe,

*Reas. I.*

selfe, therefore his end must needs be out of himselfe, hee should make himselfe God, and God an Idoll: For if a man will set up himselfe, that is, will not deny himselfe, he sets himselfe above God, and makes a God of himselfe. We doe not worship God as wee as wee ought without wee deny our selves.

*Reas. 2.*

In regard of our selves, because if wee doe not deny our selves wee destroy our selves, because when we yeeld to our selves wee yeeld to the disease, and when wee yeeld to the disease, wee destroy our selves; this disease is the flesh, every man is *ager in- ter morbum & medicum*;  
now



now which is better for a  
a man to hearken to the  
Spirit, the Phisitian, or to  
the flesh the disease. This  
reason is taken out of the  
sixt of the *Galatians*, he that  
soweth to the flesh, shall of  
the flesh reape corruption;  
but hee that soweth to the  
Spirit, shall of the Spirit  
reape life everlasting. He  
that yeeds to his flesh doth  
destroy himselfe, for all  
the wayes of sinne leade  
downe to the chambers of  
death, that is, they bring  
death at the latter end, that  
is the fruit and wages of it  
at the last, but he that doth  
deny himselfe, doth best  
provide for himselfe, for he  
hath not onely the generall  
promise, but also the parti-  
cular

*Gal. 6. 6.*

*Mar. 10. 32.*

Mark. 10.

30.

cular promise; there is noe man that hath left house or brethren, &c. Both in regard of our selves, and in regard of God there is equiry for it: nothing is hard to a reasonable man, when hee sees a reason that it is best for him to doe it, hee is easily perswaded to it; besides it is the greatest folly in the world, to goe about to joyne God and our selves together, God and sinne, God and other respects, for you loose both by this: for God hates such an one, and you finde no content in minde, neither can you serve your selves perfectly if you joyne your selves with God, and therefore you can

can have no absolute content, and there will bee a reluctancy which way so ever you turne. Againe suppose they should both bee joyned, yet the more you gaine in the flesh, the more you loose of God and the Spirit. Now hee that hath any union, desires more union with God, and this cannot bee unlesse you have lesse union with the flesh. Againe it is needelesse to joyne God and your selves together, you may have enough in God; you adde but a candle to the Sunne and water to the Ocean, and then you goe about an impossible thing for you cannot serve two masters, all your labour will

Matth. 6.  
24.



Mat. 6. 24.

will be lost. *Amaziah* walked in the wayes of God; but hee lost all his labour because his heart was not perfect with the Lord.

Object.

But now it will bee objected, how is it possible that a man should deny himselfe! In shunning sin may he not have an eye unto hell; and in walking the wayes of God, may he have an eye to heaven? To this I

Answ.

I.

answer that we deny not but that a man may love himselfe, for its impossible that he should do otherwise; for its impossible but that the will should bee carried to that which is good, or apprehended to be good: and it is a sinne for a man to hurt himselfe, it is a sinne  
for

for a man to kill himselfe,  
 and every hurt is a degree  
 to that, and God would not  
 command that which is  
 finfull, and againe useth  
 those as motives to seeke  
 salvation. *Repent for the  
 kingdome of God is at hand;*  
 If you will come in behold  
 here is a kingdome for you,  
*fear not him that killeth the  
 body, &c.* The wayes of  
 wilcdome are wayes of  
 pleasure: And lastly it  
 is a plant that God him-  
 selfe hath planted in the  
 hearts of men, and such  
 plants as our heavenly fa-  
 ther hath planted, no man  
 ought to plucke up. This is  
 the worke of nature, and  
 that which is *opus naturæ*  
*est opus authoris naturæ.*  
 And

Matth 3. 2.

Matth. 10  
28.

Prov. 3. 17.

2.

Matth. 15.  
13.

And grace doth not take away nature, *gratia non tollit naturam, sed attollit*, it doth not take it away but it reformes it; it doth not extinguish it, but sets it in order, it doth not dry up this streame, but turnes it into the right channell, it doth not extirpate these plants, but as the horse rider takes not away the nature frō the horse, but doth guide him : so it takes not the desire of nature away, but guides it aright; and if wee doe it in all desires of nature, wee must needs doe it in the chiefest desire, in the desire of salvation; but we would have a man to deny himselfe no further then the want thereof



thereof doth hurt him.  
Now the way to hurt your  
selves, is to make your  
selves the end, but the way  
for a man to doe good to  
himselfe, is not to follow  
his owne will, nor to seeke  
himselfe, but to seeke God,  
when his will comes in op-  
position with any com-  
mand of Gods: for that is  
the difference betweene a  
regenerate and an unrege-  
nerate man, the unrege-  
nerate man thinkes his best  
way to get comfort, is to  
rely on himselfe and the  
creatures, not to seeke it  
from God: but the rege-  
nerate man seeing the va-  
nitie of the creature, and  
the fulnesse of God, rejects  
these things and onely  
fol.

followes God, and serves with a willing heart and minde : Both seeke their owne good but a diverse way.

*Use 1.*

Is it so then, that none can have interest in Christ without selfe-denyall: then first wee make this use of this. Hence wee see that both cannot stand together, seeking a mans selfe and following Iesus Christ. Hee that will follow mee must deny himselfe, there is an necessitie, chuse you which you will have; if you will follow mee you must you must deny your selves, and if you will follow your selves you must not have me; the words are put in a necessary disjunction: there-

therefore deceive not your selves in this, to thinke you may follow your selves, and yet follow Christ. To deny a mans selfe, is if there bee any thing pleasing to him to part with it, for Christ; if there bee any thing pleasing, if a man be not willing to part with it for Christ, hee cannot have Christ and salvation: If any thing bee evill and hurtfull which hee most shunnes and avoydes, if hee cannot undergoe it, he must goe without Christ.

But if you aske what neede there shall bee of so generall denyall.

*Quest.*

I answer, these very words to deny a mans selfe shewes us so much: for to deny him-

*Ans.*



Mark. 10.  
28.

Ioh. 5. 44.

himselfe, is to deny the whole body of himselfe: wee must not deny some part of our selves, as pleasure and profit, which are but some branches, but we must deny all. And therefore you see in *Peter*, that was the profession that hee made. *Lord wee have forsaken all and followed thee:* If wee hold any thing betwene our teeth, wee must let goe our hold of Christ. Hee that will seeke praise and credit among men, must not have interest in Christ. How can yee beleeve which seeke honour of one another, and seeke not the honour that cometh from God; onely it will make him still bee out  
of

of the way, when any such thing comes in competition. So the rich man in the Gospell, because hee had set his heart upon his wealth, Christ told him that time that he could not follow him. The light of the body is the eye, if the eye be single the whole body is light, but if the eye shall be darke, marke what is said there of a single eye, and what opposition is made; An eye is sayd to be single in respect of the object, that is, if the eye bee single & look only on God, then all the body is light, that is, all his life is good, God counts his sinnes but infirmities. But if a man have a wicked eye, the op-  
B position

Matth. 6.  
22.

position is if the eye bee double, but it is put in wicked, because a double eye is a wicked eye, that is, looking partly upon God and partly upon himselfe, then the body is darke; and there is good reason for this: For it is impossible if a man doe not make God his utmost end to be saved, if he make himselfe his coordinate end, he then makes himselfe joynt God, besides this man will bee constant in all his wayes, and therefore is not pleasing to God. The reason why God regards them not is because they are not constant: A double minded man is unstable in all his wayes: who will regard him

Iam. i. 8.



him that is a friend to day  
and none to morrow? God  
loves not such whose hearts  
are not perfect with him;  
now no man is such that  
does not deny himselfe  
perfectly, if there bee any  
sweet morsell that he keeps  
under his tongue and will  
not part with it.

If we have not interest in  
Christ without selfe-deni-  
all, then this should teach  
us to judge of things a-  
right: it may seeme to re-  
ctifie our opinions; it should  
teach us what to thinke  
when wee begin to give up  
our names to Christ: wee  
must not thinke to goe to  
heaven in a Feather bed,  
where wee may have el-  
bow roome enough as it

*Vse 2.*

was our Saviours precept we must lay the foundation before wee begin to build. So it was his practise, if any man came to him to tell him before what he should suffer afterwards: So when any one comes to him saying, *good master I will follow thee*, hee presently answers him, *the Foxes have holes, and the Birds of the ayre have nests, but the Sonne of man hath not whereon to lay his head*: And when the young man came so prepared that Christ began to love him. I but mistake me not saith Christ, if you come to me you must deny your selfe, and that which is most precious to you which was his wealth: you must

Matth. 8.  
19, 20.

Mark. 10.  
2.

prepare your selfe for  
crossses, and not for  
crossses which should come  
now and then, but for  
daily crossses; you must  
keepe your selfe for a  
tough way, that is, you  
must bee ready to goe up  
the hill; you must be busie  
when your flesh would bee  
at ease, you must endure  
infamy and reproach when  
your flesh would have an  
applause, we must bee con-  
tented to bee hated among  
all men: A course of God-  
linesse is nothing but a con-  
tinuall opposition of the  
flesh to doe something con-  
trary to our selves. To  
thinke upon this aforehand  
will helpe us much, we are  
to resolve and say in the

B. 3

mor.



morning this flesh will put many sinnes against the Spirit, but we must resolve to crosse our selves : and at night let a man examine himselfe and say, what is it that my flesh did desire, and how have I denied my selfe. This should bee the course of a Christian: If you will doe no more then that you are willing to doe its no thanks : Such as serve God with their ease so long as it stands with their flesh, what thanks have they ? but wee must deny our selves and crosse the flesh, neither must wee doe this of necessitie, but chearefully : but wee must bee content to part withall, and thinke wee have

have a good bargaine too :  
as the Mercant man sold all  
his possessions and went  
away rejoycing : that is, we  
must not onely doe a thing  
for Christ for necessitie, be-  
cause wee cannot other-  
wise have saluation, but also  
wee must thinke wee have  
got a good purchase ; many  
will say, rather then I will  
goe to hell I will deny my  
selfe : But wee must labour  
to see an amiablenesse in  
Christ, a worth in Christ  
to draw us along, or else  
wee shall faint, and count it  
an hard way, we must think  
the gaine of Christ with  
the losse of all a good bar-  
gaine.

But how shall a man  
bring his heart to this hard  
B 4 thing

*Quest.*

thing? it seemes almost impossible, but if we were inlightned and could see things as they are, wee should doe it willingly, for that amiablenesse that is in Christ.

*Answ.*

There are foure considerations why we should doe this and thinke it a good bargaine.

I.

Consider the equity and justice of it, how unreasonably and unequally you deale with Christ if you doe it not: Christ hath bought us of our selves, not onely of the world and the devill, but also of our selves. Wee are not our selves, we are bought with a price: wee are the temples of the living God, as  
God

2 Cor. 6.  
16.



God hath sayd, I will dwell in them, and I will walke in them, and they shall bee my people, and I will be their God: If a man will goe and sell himselfe to another man hee must not doe his owne worke, for then he shall wrong him that bought him.

But I make no such bargain with Christ you will say?

*Object.*

You have, or ought to doe it, you have done as much in effect: for Christ hath shed his blood for every man in this sense; so that it is propounded before all; and every man shall answer for the neglect of it: as it is, 2 Pet. 2. *there shall be false teachers among*

*Ans.*

Rom. 14.  
15.

you, who privily shall bring in damnable heresies, even denying the Lord that bought them, & bring upon themselves swift destruction. Destroy not thy brother with thy meat for whom Christ dyed: So for every man that it lies exposed to him, and he commits a double sinne that doth not receive him, &c.

1. He doth neglect him.

2. He doth not as hee is commanded. In the Leviticall Law if one bought a servant, and he in punishing him dyed under his hands, there was no Law against him, for he was his mony. So wee may say of every man to whom the Gospel is revealed, that hee is  
Christis

Christs money, yea Christs blood; for that is the price that hath beene payd for him, and layd out for him, and it is his fault that hee takes it not; and hee shall be accused one day for one that tooke such a great price, & yet would not serve the Lord Iesus Christ: For as much as yee know yee were not redeemed with corruptible things, as silver and Gold from your vaine conversation received by tradition from your fathers, but with the pretious blood of Christ. When Christ saw you walking idle in vanity hee comes and buyes you to his service not with silver and gold, but with his owne blood



blood, and this hee hath doneto redeeme you from your vaine conversation; but if any man walke vaine-ly still, and does not follow Christ, hee rejects Christs price, and at the last day it will bee objected against him, that hee did not serve God for the price that hee had received. Therefore let this move you to serve Christ.

*Object.*

But you will say, I see there is reason and necessitie for this, but I will not doe it yet, I will doe it hereafter.

*Ans.*

But consider Christ hath payd the price for you, and hee hath bought all your life, not some one part, and as a man hired for a day doth

doth not begin it til noone,  
hee doth the man wrong  
that hired him : So every  
man that doth not serve  
God in his youth wrongs  
God, let us not therefore  
deferre it, but doe it as so-  
dainly as we can.

It is good for a man to  
deny himselfe, for his life is  
more preserved in God  
then in himselfe, for else  
there were no reason for  
that commandement, love  
me more then thy selfe, and  
again the perfection of  
every thing is in the end ;  
every thing is then perfect  
when it attaines its end ;  
now God is that end of e-  
very thing, and therefore  
of man, and man is to serve  
him though it bee with the  
losse

Exod. 32.  
32.

Rom. 9.3.

losse of goods and losse of life, yea of life eternall; for yet mans happinesse consists in the attaining of God his end, and so those places of *Moses* and *Paul* are to be expounded; If thou wilt not forgive them blot mee out of the booke of life, so it may bee to Gods glory. So *Paul*, I could wish that my selfe were accursed from *Christ*, for my brethren, my kinsmen in the flesh, so long as any advantage would come to God, they cared not what became of themselves, and besides if a man should seeke his good in himselfe, he could not get it, for there is no bottome. And againe besides these reasons the Scripture is  
plaine



plaine for it; if a man would loose his life for me he shall finde it. This is the best way to provide for himselfe: the best way for a man to doe good to himselfe is by way of reflection to serve God and man with his fatnes, so he shall have a full recompence, a measure pressed downe and running over; so that if a man would thinke with himselfe, what shall I doe now to get happinesse in this world, the way is not to get honour and riches, but to learne to deny my selfe, and how I may honour God, and how I may spend my life for his glory and his service, this is the wisest way to make our selves

selves happy; labour therefore to bee perswaded of this, and you will easily be perswaded to doe it.

3.

Consider the emptinesse of these things that draw us out of the way, that sue to us, and are the byasses of our life, that carry us wrong, the sight of their emptinesse is a great helpe to us to deny our selves, for a man should consider what hee seekes, and that is happinessse, and where it is to be found, certainly not in our selves, for how many thousand are there who are still seeking to other creatures, and if wee finde nothing in our selves, then surely in nothing below our selves, as riches, plea.

pleasures, and honours, therefore wee must seeke something above ourselves and that is God, those things are called vanitie and emptie things that seeme to promise something and performe nothing, as those things are sayd to bee emptie which promise some satisfaction but deceive us, as an empty well, and empty clouds that seeme to promise raine but there comes none: so it is with the creatures; all the world looke for something from the creatures, but that which wee seeke for is not in them, and God calls them empty. So the multitudes of them will shew that there can bee no per-



perfection in them, for if they had any perfection, they neede not be so many, and though they would have contentment in them, yet they are but brittle as glasse, holding some comfort in them, which is quickly broken, and then our comfort falls like water upon the ground, which cannot bee gathered up againe. Now if wee would bring our hearts to be perswaded of the emptinesse of these things, then surely we should doe it with ease: it was easie with *Salomon* to deny himselfe in repenting, for hee saw the vanitie of all things, no argument will make us doe this, but onely the Spirit of God when

when we are convinced by it, and then wee shall doe it with ease.

By denying your selves you shall weaken the flesh and strengthen the Spirit, that is, the more you yeeld to the flesh, the more you strengthen it, and the more you resist it the weaker it growes, and the more the Spirit is strengthened, that is, the renewed qualitie that is in you.

I but what motive is this? what though the flesh doe get the superioritie and the Spirit decay?

O but if you had eyes of judgement to see the excellency of grace and renewed nature, and the basenesse of the flesh, it would bee a very

4.

*Object.*

*Ans.*

Gal. 5. 9.  
22.

very good argument. *Paul* thought he had said enough to enforce the *Galatians*, when hee had told them that the workes of the flesh were adultery, fornication, uncleannesse, wantonnesse, Idolatry, &c. This is enough to make a man strive against the flesh for the workes of it are vile, not worth a man, but the worke of the Spirit it is love, joy, peace, &c. Some men seeke excellency in health, wealth, earthly wisdom, but yours lies in the Spirit, the more you enlarge the health of your soule, and the more you deny your flesh, the more you weaken your disease, for the flesh is but a disease, and therefore



fore Christ is sayd to come and heale the sicke, and the word of God is called balme: now where there is mention made of a Physician and a remedy there must bee a disease, and that disease is this flesh.

And the more you begin to deny this flesh, the more you escape that which you most abhorre and are ashamed of, namely death and sinne, first sinne, what fruite have you then of those things whereof you are ashamed: for the end of those things is death. Shame indeede is the correlative of sin, and where sinne is there is shame, and no where else: the second is death and sicknesse, and death

Rom. 6. 24.

death and trouble, and all steps and degrees thereto, but if you walke in the Spirit you have glory and life eternall, and all the comforts of this life, as steps and degrees thereto, to conclude all therefore resolve to deny your flesh and all his requests. And know thus much, that it is a very difficult thing, for the flesh is very neare and deare to us: Its hard to deny a stranger or a friend, harder to deny a childe or a wife, and therefore much more hard to deny our selves: Againe the flesh is importunate, & comes with a bribe in his hand, as ease, or profit, or pleasure or such like, & our hearts are quickly drawne  
to

to such; as Iron to the loadstone; againe its cunningly helped by the slight & policy of the divell, and therefore it is that *S. James* calleth sensuall wisedome, devilish wisedome, because the divell joynes his wisedome with it. Therefore goe about this as an hard worke, deale hardly with it: as the Prophet bids them with the messenger that came from *Ahab*, shut the dooers on him, admit no conference with him, shut thy cares against the perswasion of the flesh, and wicked men, give it no hearing. The flesh is ready to suggest reasons, but we must not hearken to it: So *Paul* when hee was to goe about a hard matter,

Jam. 3. 15.



Act. 21. 13.

2 Sam. 16.

9, 10.

Mark 8. 32.

Matth. 16.

23.

matter, I did not conferre with my flesh saith he : we see that it was his practise when his friends entreated him not to goe up to *Ierusalem*, what meane you to weepe, and to breake my heart, for I am ready not to be bound onely, but also to dye at *Ierusalem* for the name of the Lord Iesus : he would admit of no conference with them. So *David* when *Ioab* and *Abishas* would have taken cff *Shimeiths* head for cursing him, what have I to doe with you yee sonnes of *Zeruiab* saith he : And so did Iesus Christ when *Peter* came to him Master pittie thy selfe, what have I to doe with thee saith he ? thou knowest

est not the things that belong to God, he would admit of no conference with him, the best is to deny our selves, to give peremptory deniall, have no more strength then our Mother *Eve*, shee was tempted by admitting plea with the diuell and the flesh : If wee thinke of our finnes Sathan will bee ready to suggest reasons, distinctions and evasions to make us walke upon the brinke side, and then wee fall unawares into the pit. So the Prophet which God sent to *Bethel*, when hee had conferred with the old Prophet, hee was enticed to come backe and eate with him, which was his destruction; when

C

as

1 King. 13.  
1.

as indeede hee should not have conferred with him, kept himselfe close to the commandment of God: nothing is worse then a peremptory will in a bad cause, and nothing better in a good cause. *Casta est quam nemo rogavit*, shee is a chaste woman that carries herselfe so, as that shee admits of no man to sollicite her. So wee should carry <sup>our</sup> of selves so that the devill dare not to attempt us. Thinke that you shall be overcome it is hard and difficult, it is good to bee jealous over our selves in doubtfull things.

*Vse 3.*

If all that are Christs disciples must deny themselves, hence then this will follow that our selves are prone



prone exceedingly to evill:  
we are ready in every thing  
to act our selves, wee are  
ready to preach our selves;  
our flesh will have one hand  
in every thing, it will have  
an Oar in every Boat.  
There is nothing to doe  
but the flesh will put it selfe  
forth; what the Apostle  
saith of envy the flesh lust-  
eth after envy; wee may  
say of every sinne that the  
flesh lusteth after it. Take  
heede therefore to your  
selves; as our Saviour bids  
us take heede of men. So  
we must take heede of our  
selves, nothing will deceive  
us so soone as our owne  
hearts.

Iam. 4.5

Ier. 17.19.

The heart is deceitfull  
and wicked above all

C 2

things;

things, who can know? looke on the most deceitfull thing that is, the heart is more deceitfull then that. If you have a servant that will deceive you, you have an eye continually upon him. If there be any thing, wherein you may get applause and credit; how ready are wee to doe it, but if there be any things that appertaine to the glory of God, how backward are we, how ready to finde out excuses, twenty Lyons are in the way in such a case; if wee have a minde to doe any thing though the lawfulnessse bee doubtful, yet we have distinctions and evasions for it, otherwise Christ would not  
com-

command us here to deny our selves; I but you will say, how shall I come to discern this medling of the flesh? It is true some things are evidently good, and some things evidently bad, but in things ambiguous it is hard to discern the flesh, a man may desire such a preferment, and think he does well, but yet this desire may be from the flesh, and therefore there are some rules whereby wee may discern whether our desires come from the flesh, or no, and how wee may doe them.

If you finde the desires turbulent, it is a signe they come from the flesh; for the desires of grace are

C 3

like

*Object.*

*Ans.*

1.



Gen. 30.1.

like them that come from pure nature; as *Rachels* desire, give mee children or else I dye: The vehemency shewes it came from the flesh.

2.

When the desires are hasty, it is a signe they come from the flesh, for it is the property of the flesh to runne without his errond, to goe without his rule, the foole rageth and is carelesse, where is a wise man saith *salomon* that ponders his wayes: we cannot goe about that which is good, without consideration. I considered my wayes saith *David*, and turned my feete into thy testimonies, If our nature were good, the more hasty it is to any thing

Psal. 119,  
59.

thing the better it would be, but being our nature is bad it is likely the hafter it is to any thing the worfe the things.

If you finde the thing desired to strengthen the flesh; it is from the flesh; if it strengthen the Spirit then it is from the Spirit; if it weakens the Spirit and workes in us any indisposition to doe any good, as to pray, toward the word and such like, then it doth not come from the Spirit.

Consider what you doe in like cases, where you have no selfe respect, wee may do many good things, and yet have selfe respect in them: for example *Iehu* was zealous enough for

C4 God,

Hos. 7.14.

Ioh. 6.26.

God, so long as he expected a kingdome, that pricked, but when it was gotten he fell to Idolatry. And so those they were ready to fast and pray, but there was selfe respect in it: They assemble themselves together, but the Prophet saith it was for corne and wine: and so they were ready to follow Christ, but it was because they eate of the loaves and were filled, many in sicknesse and trouble are ready to pray and to seeke God, but when the storme is blowne over, what doe they then? by this wee may learne somewhat to judge whether the desires come from the flesh or no.

Hence



Hence learne how to judge of your condition, whether you are in Christ or not. Christ puts it as a necessary condition to deny your selves. It is a sure rule if you deny your selves you are in Christ, if not you have no part in him, but here every man (as it is the part of the most un-sound to flatter themselves) will say he doth not professe himselte, no body will grant that hee doth please himselfe. Therefore for the tryall of this, take these rules. If you will know whether you deny your selves or not, first consider whether you are throughly humbled, vile & little in your owne eyes:

C 5

such

*Vse 4.*

13

such a man is not angry because hee hath no more grace but wonders he hath so much. He lets God deale with him as hee lists, if hee will have him to be disgraced willing to be shifted from vessell to vessell, from condition to condition, so hee have God in heaven, what becomes of him hee cares not. He counts Christ his greatest good, and sinne his greatest evill; He cares not what he looseth so hee can get God, such a man will deny himselfe, and no man else; we may see this disposition in *Paul*, if God will not have him preach in *Bithinia*, what desire soever he hath, he will not doe it; if God will have him shut  
up

up in prison hee is content, whatsoever it was hee would doe it. So in *David* we shall finde the same disposition; if God will take away his kingdome from him let him doe what seemes good in his sight: If God send *Shimeah* to curse him, God the Lord hath bidden him curse *David* and let him doe it: and when hee was loaden with reproaches, hee was a dumbe man because God did it. And his words to *Michal* shew the reason of it, *I will bee more vile then this, and will be low in mine owne eyes and sight*: This shewes he thought himselfe vile before, but yet because God called him to it he

2 Sam. 16.  
10.

2 Sam. 6.  
22.



hee will bee more vile, but take a man of a contrary disposition, that hath a proud heart, that will have such a thing or else all is marred, such a man will not deny himselfe; if God come to him aske his credit or riches or any thing else, hee will not doe it, hee resists God, and God resists him. But God gives grace to the humble, that is, he shewes favour to him, & whatsoever he asketh he will grant him.

1 Pet. 5. 5.

2.

Secondly, if you would know whether you deny your selves, consider whether you doe it in time of difficultie, when lust and oppertunity meete together; it is no matter what you say in cold blood, A

*Pilots*

*Pilot's* skill is in time of tempest, and a souldiers valour is in the heat of a battle, when you have no occasion to bee intemperate it is nothing, but when a faire way is layd open to you, and you can deny your lust his opportunity, it shewes you deny your selve. To professe Christ in a wicked and adulterous generation, when he hath some opposition to the contrary, is a tryall to a man. If a man can hate all finnes, so as hee would not commit any for the greatest gaine; As *David* would not touch the Lords annointed for a kingdom: when he would not omit the least good to avoyd the greatest evill; as  
*Daniel*

1 Sam. 24.  
7.

Dan. 6. 10.  
11.

*Daniel* would not omit prayer for the saving of his honour and of his life. See what you would doe when the Lord and your flesh stand in competition; when the conscience shall bring you a message, the Lord hath neede of such a thing, and the flesh shall say, I have neede of such a thing contrary to it, what should wee doe in such cases? Indeede it is no tryall else except a man bee earnest with himselfe, when hee importunes himselfe, when a man is easie to deny himselfe its no tryall, set your particular humors, your personall sinnes; if you set your selves to deny them; when God would try *Abraham* whe-



whether hee preferred his will, before his owne will, he tries him in that whereon his affections were most set, the offering of his sonne *Isaac* and thereupon God pronounceth the sentence I know that thou lovest me seeing for my sake thou hast not withheld thy only sonne. If there bee any thing on which our hearts are more set, God tries us there, if we deny our selves there, then wee have the self denyall.

Gen. 22.  
12.

Consider whether you are willing to bee fully enlightened: whether you are content to have a through information to fist the matter to the branne, then you have this selfe deniall, but  
when

30.

Num. 22.  
23.

when he hath secret whif-  
perings in his conscience,  
and yet will shut his eyes,  
will not see to and fro, this  
man whatsoever he preten-  
deth hee sinneth against his  
conscience: therefore con-  
sider this in *Balaams* case,  
if wee looke upon *Balaams*  
carriage he seemed to deny  
himselſe as much as a man  
could doe, if thou wouldest  
give mee this house full of  
gold and silver, I could not  
doe except God comman-  
ded mee: but he would not  
ſeek this out, hee ſought  
the wages of Iniquity,  
there was a crevis of light,  
but hee would not ſearch  
out the truth, ſuch a caſe  
was that of *Iohanan*, hee  
came to *Jeremiah* and ſaid  
unto.

unto him according to all things for which the Lord thy God shall send thee to us, whether it be good or evill, wee will obey the voyce of the Lord God : *Jeremiah* comes and tels him againe, this is the businesse, but withall I must tell thee you dissembled in your hearts when you sent me to the Lord your God, he discovers his hypocrisie to him. To be thoroughly informed, to sift the things before you doe it is a signe of selfe denyall, it is ill halting before men, but God hee knoweth the Spirit, so the meaning of the flesh and mans conscience, Gods witnesse will finde us out. Therefore of the Ministers  
of

Jer. 42. 5. 6.  
Ver. 20.

2 Cor. 4. 2.



of the Word faith Saint *Paul*, we approve our selves to the consciences of men, not to the wits, humors, and wills, but to the consciences, and the truth will alwayes joyne together.

Ioh. 3. 21.

Let us not shut up this truth in darkenesse, he that doth truth faith our Saviour commeth to the light that his deedes might bee manifest. It is a Metaphor taken from such who when they would throughly know what cloth it is they hold it up against the Sunne, to see if it bee moth eaten or not, or whether it have any other fault, therefore take heede of false pretences. A man if hee were convinced of them hee would bee  
more

more carefull and religious  
in his wayes, but he thinkes  
it superstitious, hee would  
bee more wary of his com-  
pany but hee takes it, for  
morosity and nicenesse, but  
if you would sift your  
selves there would be some  
signe of selte denyall; but  
now for what end is all this?  
it is not to discourage any,  
it is not for the end that any  
should bee dejected in the  
wayes of God, it is not for  
destruction, but for in-  
struction; It is for this that  
you may judge aright of  
your selves, but now at  
last you will beginne to  
sift, I would doe this duty  
if I knew how to performe,  
and therefore I will shew  
you how to deny your  
selves. If

*Quest.*

I.

If you will bee enabled to deny your selves you must get another man into yourselves then you have by nature. If a man hath nothing but that which hee hath by nature, his flesh, sinne, and corruption and the outward bulke of soule and body, whereby he consists when there is nothing else in a man, when he hath no other selfe in himselfe, then it is impossible for him to deny himselfe, but if a man hath another man in himselfe if hee have the regenerate part in him then this is easy, let a man reckon the regenerate himselfe, then hee will let all goe, rather then let himselfe be destroyed: he will  
bee



bee sure to keepe sinne off,  
for that is it which de-  
stroyes him, hee will be  
sure to maintaine a good  
conscience. But now take  
another man a common  
man, that hath nothing gi-  
ven him but the bulke of  
the body, that is satisfied  
with meate, drinke, and  
cloathing, and house and  
friends, and the flesh and  
sinne, hee will let all goe  
that destroyes himselfe,  
God, Christ, faith, and a  
good conscience, and all,  
and therefore wee are to  
judge aright of our selves,  
as the Apostle, *It is no more*  
*I that doe it but sinne that*  
*dwels in mee:* The Apostle  
counts the flesh a trouble-  
blesome guest, hee would  
gladly

Rom. 7. 17.

2 Cor. 5.  
1.

gladly be rid of him: and so we know that if our earthly house of this tabernacle bee destroyed, we have a building given us of God, that is, an house not made with hands but eternall in the heavens. That is the regenerate part so long as that is going up it makes no matter, though the outward man suffer much: So long as this new building is goeing up it makes no matter though the old one be pulled downe, but when a man hath no such new building going up, he hath reason to keepe up the old, let a mans judgement bee right, let him conceive that to bee himselfe which is in himselfe, and then it is  
easy

easy to deny himselfe.

You never deny your  
selves but you are great  
gayners by it, and let a man  
yeeld to the flesh and hee  
looses by it, and that is the  
reason that is given verse  
the 24. and in other Gos-  
pels who soever shall lose  
his life for my sake shal save  
it, but when a man shall  
save his life, his libertie, his  
credit when God calls for  
it, shall be but as a flower :  
God wil blow upon it & he  
shall quickly loose it, hee  
that will save any of those  
he shal quickly loose them,  
God will so bring it to  
passe in the end, if you  
would consider that pro-  
mise, whosoever shall for-  
sake houses or brethren, or  
sisters

2.

Matth. 19.  
39.  
Marth. 16.  
25.

Mark. 10.  
30.  
Matth. 19.  
29.



sisters, or fathers, or mothers, or wives, or lands for my sake shall receive an hundred fold and shall inherit life everlasting, there would bee no difficultie in this thing.

*Object.*

But you will say wee see such as walke most perfectly most deny themselves, are most despised, most trampled on, but this is no

*Answr.*

good argument. For as in the midst of all contents God can fill our hearts with bitterness, so in the midst of all wants God can fill our hearts with all comforts, as tribulations abound so comfort abounds, the Apostle *Paul* found this so, he had his consolations abounding when his afflictions

fictions increased. Con-  
 sider with your selves whe-  
 ther any man lost any thing  
 by denying himselfe to  
 honour God. Did *Abra-*  
*ham* loose by it, by deny-  
 ing himselfe in his sonne  
*Isaack*? no his sonne was  
 given him; was *Salomon* a  
 looser by denying himselfe  
 in riches and honour, when  
 he asked wisdom to go-  
 verne the commonwealth?  
 No, he gained all; did *Io-*  
*seph* loose by denying him-  
 selfe in his lust. Though  
 for the present to lose by  
 it being cast into the pri-  
 son, yet that was but a step  
 to his honours. None ever  
 gained by yeelding to the  
 flesh: As *Ruben* by yeel-  
 ding to his lust, his father  
 D tells

1 King. 3.


9.

Gen. 39.

20.

Gen. 49.

3. 4.

tells him, *Rueben* thou art my might, and the beginning of my strength. Thou shalt not be excellent because thou wentest up to thy fathers bed, thy excellency is gone: Hee should have had a Priesthood because hee was the first borne, but hee lost it, for *Levi* had it: he should have had the kingdom but lost it, for *Judah* had it: Hee being the first borne should have had a double portion, but he lost it, for *Ioseph* had it; thus he was a loser in it, though at first he seemed to gaine. Now if these things be settled in us we shal come easily to deny our selves; now that you may be perswaded to this, cōsider two things.  Con.



Consider all these creatures, wherein you see comfort can neyther doe you good nor hurt without God, there is nothing that doth good but the blessing of God, or the cursing of God, that is, no creature can comfort unlesse God bids it comfort us : for that is the blessing of it, when God must say refresh him, comfort him, strengthen him, or else it cannot doe no good. I am the Lord who shew mercy, judgement and righteoufnesse, he shewes mercy not the creatures, Therefore wee had neede to deny our selves in any thing that is contrary to him. The creatures are but instruments,

I.

Ier. 4. 24.

and you know all instruments worke by some efficacy, which they receive from their efficient cause, they comfort with borrowed comfort, as the ayre inlightens with borrowed light, and the water heats with borrowed heate.

If you get your requests, riches and honours, and pleasures to you, eyther they will be snares to you, or crosses to you, we cannot promise our selves good from them as they come from Gods promise, but onely from his mercy. So on the other side, when we deny our selves, we can have no hurt by them, unlesse God bids them hurt us: let the Axe be never so keere,

keene, yet it will never doe any thing, except the carpenter takes it in his hand and sets to the work, so the tongues of men, though they bee as sharpe as a sword, yet *Shimei* cannot curse *David* till God bids him curse him.

Put case that they will hurt you or doe you good, yet all things wherein God bids you deny your selves you must, God hee keepes all things, commit therefore what thou hast to him, put them into his hand. It was the speech of a great and wise man when he fell from the favour of the King, if I had served God, as I have served the King, I had not come to this, that

D 3 — is,

3.



is, had I committed the Kings favour to Gods keeping I should not have lost it: There is no change here upon earth but there is first a change in heaven: except there bee an eclipse first there, you shall finde none here to helpe you to deny your selves, labour to act these three graces.

1. First the knowledge of God.

2. Secondly Faith.

3. Thirdly love.

1. Labour to act them, stirre up in you first the knowledge of God, consider that you shall finde him worthy, that you should deny any thing for him; consider that hee is the fairest of ten thousand: As a man saith of

a friend that hath done much for him, that hath ventured his life for him, if that friend should come to him, and aske him any thing, if he have any ingenuity in him, he will say let him have it, for hee is worthy of it, so must wee doe with Christ. Thus *Paul* argues this, I saith that every one of you saith, I am *Paul*, I am *Apollo*, I am *Cephas*, & I am Christ: is Christ divided? was *Paul* crucified for you, that is, those men are not to bee named with Christ, hath not hee beene crucified for you? is not <sup>he</sup> worthy to be looked after before other men: So *David* when hee offered a masse of Gold to the building

1 Cor. I. 12.

crucified

ding of the temple, out of my poverty saith he I have offered unto thee. Why, because hee thought God worthy of all, and more then hee had, therefore he thought himselfe poore.

Secondly Faith, labour to act. that, consider the reasons of those great denyers of themselves, they did so more then wee because they beleaved more; what was the reason of *Moses* selfe denyall; Hee feared not the fiercenesse of the crosse, because hee saw him which was invisible; that is, hee beleaved the anger of God was greater then the anger of, *Pharaoh*. And that the love of God was greater then the



the love of *Pharaoh*, and therefore hee had an eye unto the recompence of reward; *Goe and sell all that thou hast, and thou shalt have treasure in heaven*; Christ bids the young man in the Gospel, if hee had beleev-  
ved he would have done it, for the Saints they suffered with joy the spoyling of their goods, knowing in themselves how they have a better and more enduring substance: So *Paul* they wondered that hee had endured so much, but he saith therefore wee labour, and are rebuked because wee trust in the living God, which is the Saviour of all men, especially of such as beleeve.

Matth. 19.  
21.

Heb. 10. 34

D s      Let

1 Cor. 13.  
4. 5.

Act. 21. 33.

Let a man stirre up his love, that will make him move him to deny himselfe, we know what is sayd of love there. Love suffers long, it is bountifull it seeks not her selfe, it will deny her selfe for Christs sake as *Paul* did. The love of Christ carryed him thorough all bonds; and afflictions were nothing to him; if a man would labour to encrease his love, the more love the more selfe denyall, and the more knowledge the readier wee are to deny our selves. Lastly, when you come to any particular case wherein you come to deny your selves, bring arguments, give not over till you have brought

brought your selves to  
some conclusion. For this  
consider these things.

First, put case you deny  
your selves in any pleasure,  
you gaine more pleasure by  
it, for no man ever loosed  
by denying himselfe, for he  
doth gaine peace of consci-  
ence and joy in the holy  
Ghost.

1.

Secondly, consider if you  
deny your selves you doe  
wipe away your blot, and  
it is a great matter to keepe  
your selves blamelesse with  
God and spotlesse with the  
world.

2.

Thirdly if you give way  
to your inordinate desires  
you shall bee subject to a  
hundred indigences, and it  
is a mans happinesse that  
he

3.



he meets as little as he can,  
but to stand on his owne  
bottome.

4. I

1 Cor. 6. 12

Againe consider if you  
deny your selves, in such a  
case, you are freed from the  
greatest bondage that can  
be: as *Paul* said, you will not  
be brought under the pow-  
er of any thing by denying  
your lusts, you gaine the  
greatest freedome that can  
be.

5.

2 Sam. 13.

2 Sam. 18.

33.

2 Sam. 18.

Againe consider if you  
yeeld to your selves in any  
thing, where your affection  
is inordinate there your  
crosse will be; as *Ammons*  
crosse was in his *Tamar*,  
*Absoloms* in his kingdome,  
*David* in his *Absolom*,  
strong affections bring  
strang afflictions.

Last

6.  
Last of all consider, if you yeeld to such a desire it will never make an end, for you doe but adde fewell to the fire; the greater the fire is, the more fewell it requires, and there is no way to extinguish our desires, but to put out the very sparkes of our lust; therefore in any particular case of lust, never give over till you have brought your selves to this resolution, whether it is best to deny my selfe or not to deny my selfe.

**FINIS.**







GRACE  
TO  
THE HUMBLE.

The fifth SERMO.

L V K. 9. 23.

*And he sayd to them all, if  
any will come after me, let  
him deny himselfe, and  
take up his Crosse daily  
and follow me.*



Second doctrine  
is this, that the  
wayes of God  
are full of crosse  
ses and difficulties, for  
Christ would not give  
them

Doct. 2.

them a warning to no purpose: hee would not tell men that they that come to him, must take up their crosse daily and follow him, unlesse his wayes were full of difficulties.

*Doct. 3.*

The third Doctrine is, *That notwithstanding this difficulty wee must goe thorough the wayes of God though they bee never so full of difficulty and crosses.*

*Reas. 1.*

They are full of crosses and therein foure respects.

It must needs be so from Gods providence hee hath ordeined so, it is his will that all those that are members of his sonne, and have interest in him, should bee made conformable to his sonne: And hee through many

many tribulations entred into the kingdome, so should they, and if there were no other reason wee should rest in this: for in many things wee have no reason but Gods will: As thou hast hid these from the wise and men of understanding, and hast revealed to fooles; even so Father for thy good pleasure was such: and partly hee doth it that there may bee a witnesse borne to the truth: Now there is a twofold witnesse.

Matth. 11.  
25, 26.

First, a witnesse in words which may bee done without crosses.

Secondly, a witnesse in deedes, when with mans blood there is a witnesse borne



2 Tim. 6.  
13.

1 Cor. 11.  
19.

borne to the truth, and this is called a good witnesse; Christs witnesse is a good witnesse, before *Pontius Pilate*, for it is better then that which is in word onely. And to this end God sendeth crosses, that hee might give witnesse to the truth. And againe that those that are appointed, might be tryed, that those that are good might bee knowne: As it is sayd of heresies, there must be heresies even among you, that they which are approved among you might bee knowne: So it may be said of crosses, there must be crosses, that the true members might be distinguished from the worldlings, the Gold

Gold from the Copper.

2.

It must needs bee so if wee looke upon the nature of the thing: No duty but hath one crosse joyned with it: If wee come to reprove a man which must be done, yet this will bring losse of credit, friends, liberty, and life, as it did *Iohn Baptist*: It cost him his life; wee must preach and professe Christ, which will bring trouble, ignominy, and persecution, as it did *Paul*, as it did Christ, as it did *Daniel*, wee must keepe the Commandments and walke downe right with God, and yet this will breed us much trouble, this will cause us to be losers, when others are

Matth. 24.  
10.

are gainers : it will cause us to loose many advantages, which we might gaine with wicked consciences.

3.

It must needes bee so in regard of the world, the world hates them, the world loves her owne, and they are opposite to them : if they were not opposite to the world, or able to resist their forces it might be otherwise, but the Saints are of low estate, and where the hedge is low every beast will leape over. The godly are Antipodes to the world, they are of a contrary condition, and disposition to the world ; and therefore it fareth with them as it did with Christ ; when Christ is come then the thoughts

Luk. 2. 35.



thoughts of many hearts shall be opened, that is, to oppose; for before Christ came they thought no hurt, and so it is with the Saints that are the Image of Christ, that have the same spirit with Christ, that doe the same things for kind, though not for degree with Christ.

It must needs bee so in regard of the Saints, they neede this to keepe them in order, they neede humiliation, and they neede a renewing of their repentance, they had neede to bee chastised for their sinnes past; as we see in *David*. Also to keepe them from future sinnes, that they might keepe the flesh low; for  
God

4.

God does with his Saints as Shepherds do with their sheepe, the Shepherd sometimes sends his dog onely to barke at his sheepe, if that would doe it, but afterwards hee sends his dog to bite them too, onely to keepe them in the right way. So doth God with the Saints to keepe the right way, so that if you joyne all these together, the providence of God, hee will have it so, the nature of the thing, scarce any thing but is hard, the hatred of the world, and the condition of the Saints, that they are to bee kept in the way, from straying out of it, wee shall finde that the wayes of God are full of crosses.

I adde they are full of difficulties, for as those words, *take up your crosse daily and follow*, shew they are full of crosses, so these words, *you must deny your selfe*, shew they are full of difficultie. They are full difficultie in these respects.

2.

First, because the Law of God is a pure Law and straight, but our natures are corrupt and sold under sin; now when such a nature is to bee brought to such a Law, then there is a difficultie: If the Law were a leaden rule to bee bent to our disposition, then it were not hard, but it is a strait rule and wee must bee conformable to it in all things, and

Reas. 1.



and therefore it is difficult.

2.

If we looke upon our affections, they shew that it is a difficult thing; they are apt to be distempered, and quickly stirred up, and when they are distempered, not easily quieted, hardly ruled; our affections are ready to take hold of every twig, to stay us in our wayes; so that our affections are moved upon every occasion, to love when wee should not love, and to love and to overlove, and to joy and overjoy; we are apt to mourne and to overmourne, we are ready to speake and to over speake: As a barrell of Beere if you stirre it, all that

that you draw out of it will bee thicke, and taste naughtily, because it was stirred; so it is with a mans affections, they are ready to bee distempered upon every occasion, and then his speech and all his actions are out of order.

In respect of our nature;  
In a man out of Christ there is a common nature and a corrupt nature; and in a man in Christ there are these two things though there bee something else. Now all the wayes of God, all the duties of new obedience are above common nature, now it is a hard thing to doe a thing beyond our reach, to goe up the hill must needes bee  
E                      diffi-

3.

difficult: & againe they are contrary to corrupt nature, and where contrariety is there must needs bee reluctancy, and where that is, there must needs bee griefe, and all griefe is but a certaine revitency to the will, and where this is there must needs be difficulty.

4.

Consider it comparative-ly and it is difficult, if wee compare Religion with other things; as take other things whereto our natures are agreeable, there is a difficultie in them if they be excellent as manuell arts they are hard. A man must serve apprenticeship of seaven yeares, and labour very hard; and so in liberall sciences, to get sciences



ences is a difficult thing, there is much labour to get much wisdom in these artes, there is much trouble and griefe of the flesh : Now Religion is an art above all, much more harder then all these, and much more difficult.

The varietie of employments a Christian is occupied in, shewes that the way is difficult, a Christian must bee content to doe every thing, and to suffer any thing, hee must learne to bee in low estate and high estate, to be in riches and poverty, hee must learne to want and to abound, now to doe all this is difficult; may bee a man cares not for poverty,

E 2      when

when hee hath riches, but when riches doe encrease hee sets his minde upon them readily : Its hard for him to resist, the world comming upon him, and though hee can doe this let passe richestoo, yet it may be in a matter of praise, he can bee content to have praise, and seeke it where hee should not, and if not so, yet disgrace againe and an ill report that is a hard thing to beare, or againe it may be hee can beare ill report, yet hee hath something which hee doth desire much, and hee cannot leave that, some delight that is connaturall to him, some lust that is deare to him, therefore to keepe a mans

heart aright in all must  
needes be difficult.

And againe the paucity  
of those that goe with us  
shew that it is difficult, wee  
have no company, there  
are so few to bare us com-  
pany, and not that onely  
but the multitude of those  
that are against us, we goe  
against the croud, against  
the streames of the world,  
and where a multitude is  
against us, there must needs  
bee shame cast upon us,  
though they bee in a  
wrong way; and this is  
sufficient to shew there bee  
many difficulties in the  
way to heaven. Now there  
are two questions to bee  
answered before wee come  
to the uses.

E 3

This



I.  
*Quest.*

Prov. 3. 17.

Mat. 11. 30

*Ans.*

This may first be demanded, how this can come to passe that the wayes of God should bee difficult, whereas the wayes of wisdom are pleasure and all her pathes prosperity, that is, a man takes not a step in the wayes to godlinesse, but there is some delight in them, there is prosperity that attends upon the wayes of godlinesse. So againe Christ tells them his yoke is as easie yoke, and his burden is a light burden, and the reward of such as feare the Lord is life, honour and riches.

For answer to this the wayes of God are pleasant in themselves, and the reason why wee finde them not

so, is from the distemper of our nature, we finde them so distastefull, because of the badnesse of our nature even as you say of meate and drinke, if any man aske you what, is not the meate sweete, yes, but to a weake and sicke stomacke they are most unsavory a sicke man cannot endure meate and drinke, and he takes it for the greatest injury you can doe him to set them before him. And downe say of light it is most pleasant? as it is indeede, but if a man have sore eyes, nothing is so unpleasant to him as light: So it is in the wayes of God, they are light they are most pleasant in themselves, but to

E 4      those

1 Cor. 2.6.

those that have sore consciences they are the worst of any things. But are there none that finde this pleasure? yes, there are some that are removed out of their sicknesse, those that have a desire to keepe the Law of God finde this pleasure and content as the Apostle speaketh of wisdom, wee speak among you that are perfect: So we may say of all the wayes of God, though to carnall men, to sicke men, to wounded men, to those that have a sore conscience, they are not pleasant, yet to the perfect they are pleasant, that is to those that have attained to the highest pitch.



pitch of a godly life, but those that are sincere and upright, for so (perfect) is taken in that place.

If the wayes of God bee so full of difficulty and crosses, how can a man undergoe them? this is the way to make men affraid of the wayes of God; it is a hard thing for flesh and blood to doe all this, and who shall bee religious, and who shall bee saved, if all this be true.

For answer to this as Christ sayd to his Disciples, *A rich man shall hardly enter into the kingdome of heaven*, that is, a man that lets his heart upon riches, whose heart is not in his

*Quest.*

*Ans.*

owne hands should turne when hē would ; for to doe this to walke in these wayes of God, with man it is impossible while hee is left to his owne strength, yet it is most possible with God, but how is it possible ? for answer to this, foure things there are which makes it easie.

I. It is possible if God give you a new nature, yee shall have new affections, and new delights, if wee have a new Law given us, wee shall have new delights in it, and then wee shall doe it with delight and facility.

2. If you consider that though the toyle of Christians, and it being taken alone,

alone, and it doth make them of all men most miserable, as the Apostle saith, if we have our reward here we are of all men most miserable, yet if you put into the other end of the ballance, that which wee have for reward, that w<sup>ch</sup>. accompanies the paines, they are made sweete. As it is with the Merchant man, tell him of the danger he must undergoe, then it is difficult for him to undertake, but he considering the gaine hee shall get by his travaile undertakes it: And so the covetous man grieves to breake his ease, but the gaine sweetens all the toyle, for we say, *Finis dat amabilitatem medijs*, let

1 Cor. 15.  
17.



a man looke to the end, and it will sweeten the whole labour; So Phisicke though it bee bitter, yet considering it procureth our health, it is easily taken of us. Though the wayes of God are odious to the flesh, yet if we looke to the crop, the gaines, the victory that followeth, then wee may walke in them with ease.

3.

If the burthen be heavy yet if a man have a new sufficient strength given him, hee easily beares it. If you put a heavy burthen upon a child having but a childes strength it will presse him downe, but give a man strength and he will easily bare it. Set a man to doe a work, and if he have no skill then

then it is hard to be done ;  
but if he have skil & the art,  
then hee doth it with ease,  
so if God give strength e-  
quall to the burthen, which  
he layeth on us, then wee  
doe it with ease: if God  
give new habits, new gra-  
ces, w<sup>ch</sup> abilitate us & make  
us to beare the burthen.

For a man to part with  
the things, that are pleasant  
to him according to the  
the flesh, with the things  
that he prizeth much, that  
he thinkes his life, and his  
safetie consists in, while he  
thinkes of them, thus it is  
hard to deny himselfe: but  
let a man bee enlightned  
once and they bee shewed  
him, to be onely as vanish-  
ing things; while hee sees  
them |

Iam. 1. 10.

Luk. 16. 11

them as vanitie hee will dispise them; and therefore the Scripture calls them *κέρν δόξη*; no man grieves at the flowers which are within his hand; or for the losse of some counters, or false treasure, or that the shadow perisheth. Now the things of the world are like to these as Saint James saith, *The rich shall vanish away as the flower of the grasse*, that is, though hee be glorious for a time in the sight of all men, and in his owne conceite, yet this beauty presently perisheth, and so a man must reckon of his treasure, but as some counter or counterfeit treasure, as that place declares. If we have not beene faithfull



full in the unrighteous  
Māmon, who wil trust us in  
the true treasure? intima-  
ting that the other is but a  
false treasure, that is, that  
it is but Copper, that is,  
but a counter, it is but a  
counterfeit thing: So a-  
gaine the things of this  
world are but shadowes,  
the best of the wicked are  
but as a shadow; now  
when one comes home to  
Christ hee sends his Spirit  
into his heart, to inlighten  
him, which shewes him the  
vanitie of these earth-  
ly things, and then hee  
is willing to part with  
them.

Now wee come to the  
use of it; first then learne  
hence to prepare for cros-  
ses

*Use. I.*

Ioh. 16. 33.

les make account of them, that is wee must not looke for pleasure here, seeke for great things here, our great things are layd up in heaven. In the world saith Christ yee shall have trouble, that is, here you shall have crosses, if you will be downe right in your profession, and walke in the streight way of the Gospel; you must resolve to part with those things that are most pleasant to you, and to undergoe those things which are most unpleasant to you, when you resolve to serve God with a perfect heart, you must make account to beare whatsoever crosses shall come; and if any better thing come you must

must count that as gaine ;  
looke about and consider  
what is deare to you and  
resolve to leave it : And  
know that when the knot is  
tied between God and you  
and the band be made, then  
you are engaged to this ; it  
may be God will not bring  
you to it, but you must  
howsoever prepare for it ;  
shall a souldier goe to war  
and not make account of  
enemies ? hee is no good  
souldier that resolves not to  
dye in battell : shall a Pilote  
goe to Sea and not resolve  
for a tempest ? *Aristotle*  
speaks of a fortitude which  
comes from ignorance  
when they see the thing  
more difficult, and their  
strength lesse then they  
thought



thought of, they presently desist; and so wee finde it with many Christians because they considered not before of the danger, they leave off the good way that they began to walke in; many a man goes out of *Egypt*, leaves the flesh, and resolves to take a new course but hee dyes by the way, and never arriveth at heaven, by reason of the difficultie he meeteth with never expected, therefore say with your selves though Sommer be now, yet Winter may come, though it be faire to day, yet wee know not but a storme may come before night, prepare therefore for a storme in a faire day.

We

We should learne hence  
not to mistake the wayes  
of God, for though the  
wayes of God bee full of  
crosses, then certainly that  
is not the way to heaven,  
which most mengoe ; it is  
not for naught that our Sa-  
viour saith, cursed be you  
that have your heaven here,  
and that laugh here, the  
meaning of those words is  
this, as if he should say, it is  
impossible to bee a true  
Christian indeede, and en-  
joy that carnall pleasure,  
wealth, and ease that others  
doe, otherwise there were  
no end of those words if  
they might bee joyned to-  
gether : The rich men are  
blamed for that they lived  
in pleasure on the earth,  
ycc

*Vse. 2.*

Luk. 6. 25.

ye have lived in pleasure upon the earth: and in wantonnesse you have nourished your hearts as in a day of slaughter, that is, you may looke for pleasure in heaven, but if you looke for pleasure here on earth you shall never goe to heaven. And if you goe to a place, and if it should be told you that the way is full of danger, of narrow bridges and stiles, full of theeves and syrens, baytes to entice you away, if you meete with none of all these, you may justly suspect you are put out of your way; so it is here, for if the way of God be such a way, a way full of difficulties and full of crosses, and you enjoy  
plea-



pleasure and ease, you may conclude you are out of the way.

I but this is to such as are indiscreet, that know not when to speake, and when to hold their peace? but will not discretion helpe me? & yet if not that? will not a mans innocency and good parts helpe him out?

*Object.*

I answer, none of all those will doe it: If you looke upon *David*, he was a man of as great wisdom and discretion as men are usually capeable of, and it is sayd of him that *David* behaved himselfe wisely, and was accepted in the sight of all the people, and hee was a man of excellent parts,

*Ans.*

1 Sam. 18.  
5.

1 Sam. 18.  
5.

parts, an excellent souldi-  
our, an excellent musitian  
and he had honour enough  
too. *David* hath slaine his  
10000. and yet for all this,  
he was subject to the oblo-  
quies of men. And if this  
example will not serve the  
turne, then looke to Iesus  
Christ, in him there was no  
want of wisdom, in him  
there was no want of good-  
nesse, and yet hee was thus  
opposed: therefore you  
must be so farre from think-  
ing your selves freed from  
troubles, and crosses by  
your discretion, innocency  
and good parts, that you  
must bee resolved on the  
contrary, that the more you  
have of these, the more you  
are liable to the crosse, and  
there

there is good reason for it, for if the object be greater the more the facultie is exercised above it. Now goodnesse and holinesse is the object of the worlds hatred, the more of this goodnesse and holinesse you have, the more the world hates you: And the more you grow in grace, the more opposition you will have. The world loves her owne, therefore in what measure a man is not the worlds, in that measure the world hates him: and therefore take heed of mistaking the wayes of God; and you have more reason to looke to it now at the receiving of the Sacrament: for if you bee in this way,



way, many thinke if they sinne and aske God forgiveness they may come to the Sacrament; but that is not enough; you must remember that whosoever takes Christ as a Saviour, must take him as a Lord too: you finde these two words joyned together, the Lord our Saviour; and what God hath joyned let no man sepearte; that is, he that will have Christ as a Saviour, must have him as a Lord too: many will serve Christ as retainers doe; they will attend on their Master on Sabbath dayes, and Holy dayes, and weare their Liveries, but will not doe any other service all the weeke, so wee would  
take

Matth. 10.  
5.

take Christ for our Saviour, to have the use and benefit of him, but wee are not willing to serve him, wee are loath to take him as an husband, for better for worse to subject our wills to his : some come to the feast without their wedding garments of their conjugall love. There are two things in that wedding garment. First, shee that will marry another must divorce her selfe from all other. Secondly, she must love her husband. So it must be in the love of Iesus Christ; *If any man love not the Lord Iesus Christ, let him be an Anathema, Maran-atha*; wee must love him indeede downe right,

F

we

1.

2.

1 Cor. 16.

22.

wee must love him in good earnest; as a chaste wife loves her husband; wee must not part with him; where there is *error persona* there is no marriage: so many men marry themselves to an imaginary Christ, they mistake Christ, and therefore the marriage hold not; except your righteousness, that is, you that are in Christ, and are justified by him, except your righteousness exceede the righteousness of the Scribes and Pharisees you cannot bee saved. There must bee *Pauls* disposition in us, *Lord what wilt thou that I doe? what should I suffer for thee.*

*Vse 3.*

Hence wee learne not to  
bee



bee discouraged from any  
exercise, for any crosse that  
followes it, or difficultie  
that is in it, because these  
are necessary companions  
of doing good, they will  
not be seperated: for it may  
be many a man hath a good  
meaning; hee would doe  
such and such a thing, but  
hee shall loose such and  
such an advantage, he shall  
suffer such and such a dis-  
grace; but this you must  
not doe, for these are knit  
together; duties, crosses,  
and difficulties: we finde it  
in the Scriptures sayd of  
good Kings, that they tur-  
ned not to the right hand  
nor to the left, that is, a man  
must walke in a streight  
course, he shall meete with

Heb. 10. 29

Lyons, and with stormes, but hee must not bawke them, but he must grapple with the Lyon, if hee withdraweth himselfe, as the Apostle speaketh in the name of God, my soule shall have no pleasure in him; simple doing is not worth the doing, but the crosse hath the blessing. Againc to what end have we grace and the Spirit, but to raise us up to higher degrees of parts, we heare of men that shall seeke out adventures: Souldiers are glad when they have occasions who shall scale the walls, who shall first set upon the breach. For ought I see *Luther* was so farre from fearing disgrace, as

as that he rejoyced in it, and the Apostle not to bee excepted against; thus Saint Paul counted it a great grace, and counted the *Philippians* happy that they had occasion to exercise this grace. Let us not draw our selves into difficult matters, for Christ knowes our worke, and our opportunitie. And you know this you shall be punished, as well for omission as for commission; for sinfull silence, as well as for corrupt talke. There is a prize in the hand of a foole and he knowes not how to use it; for every opportunity to doe good is as a particular talent, as a prize for the use of which wee must be



Reve. 21. 8.

countable : such as fought not the Lords battailes were accursed as well as such as fought amisse, and the fearefull and unbeleeving are shut out from heaven : And remember this, that barren trees shall bee cut down as well as thornes and bryers, for the Text saith, they keepe the ground idle : Many a man set in a great place doth nothing, but another in his place having his opportunitie would have done much, why hinders hee the good. It was the Prophets complaint, no man is bold for the truth. Many have good oppertunities, but no courage. As wee say of Hartes they have great hornes

horne, but they doe nothing, *quia deest animus*, because they want courage. And remember when you have taken such a person as Christ upon you, you must doe the things befitting such a great person. Thus a man should bee ready to say as Saint Paul saith: It is better for mee to dye, then to hinder the Gospel of Christ any way. The keeping of a good conscience is our treasure, the best flower in our garden, wee had better loose all then this: let a man so reckon of it, let a man consider what is every man that is a Christian, he is a pearle among common stones; his works

and actions must not be the same with theirs. As wee say a mud wall might bee made of any thing, of any rubbish, but if a man will make a pallace hee must take the best and finest stones; so to make a temple for the holy Ghost, there must be holy affections, a new frame and temperature, your words must bee changed with your behaviour, if you be of Christ you must set upon greater things, then others doe.

*Object.*

But it will bee objected; I shall doe no good by doing of this; if I should doe any good by it, I would willingly doe it.

*Ans.*

But to this I answer that  
it



it is nothing howsoever;  
whether you doe good by  
it or no, you must doe it, for  
it is your deare friend, and  
besides witnesse must bee  
borne to the truth: which  
you may doe, though you  
attaine not to your end; and  
againc consider though  
you doe mee no good, yet  
you have your reward; as  
the Physitian looseth not  
his reward though the pa-  
tient dye. The Lawyer is  
not deprived of his fee;  
however the case goe. So  
let a man indeavour and  
though the successe answer  
not his intent, yet hee hath  
reward.

But you will say the  
times are so evill, that it is  
not to no end to goe about

*Object.*

F 5

such

such a thing now.

*Ans.*

But this must bee quite otherwise, for in coldest weather the fire is hottest; now in such a time God hath neede of some to stand for him. The more evill the times are the more couragious you should shew your selves in Gods causes. I but I am

*Object.*

*Ans.*

alone. So was *Luther*, when he began he was alone, and *Elias* hee was alone, and though you bee alone, you know not what good you may do, you se one cole kindles another, and that another, and you know not how farre it may goe. And againe consider the Prophet complains of these, there is not any that could  
make

Ezek. 22.

30.

most pitch you can, for if you doe otherwise, your labour will bee to short for the worke.

If Religion bee so crosse and opposite to our nature, learne hence to humble our selves; if Religion be good, then the contrary to it must needs be bad, which is our nature, we must not runne out as a mans heart would doe, to say they are streight Lawes, Lawes made with blood, and God is a hard God, a hard Master, but learne on the other side to returne to our selves, and say, what natures have we, that we cannot walke in the wayes of God, without this difficultie, say with Saint Paul, the Law is spirituall, but

*Vse 5.*



but I am carnall and sold under sinne; we must humble our selves, and not exalt our selves as many doe, and say wee are but flesh and blood, we doe as much as we can, our minde and intention is good: but we must humble our selves; when you finde Religion opposite to you, and you opposite to Religion and God, thinke that out of this contrariety must needs come Gods hatred, looke to his pure nature, and your impure affections, and sure they must needs breede an Antypathie betweene him and us; therefore we cannot but bee loathsome to God, and hee must needs hate us; now wee should  
con-

confirm our judgements  
to God, and loathe, hate,  
and abhorre our selves, for  
the evill disposition that is  
in us, and every time that  
you come to an holy duty,  
as to pray, and you finde  
backwardnesse in your  
selves, when you come to  
speake profitably, and you  
finde a contrarietie in you,  
when you come to heare  
the word, and you finde a  
lumpishnesse in your hearts,  
this should humble you,  
this should open as it goes  
a new crevice of light to  
you, which makes us to see  
our misery, and long after  
Christ and prize him: we  
should humble our selves  
that God may lift us up; for  
God giveth grace to the  
humble,

humble, this advantage we may get by the sight of our owne vile-nesse.

*Use 6.*

Hence we may learne to justifie the truth of our Religion; if it had beene the device of Polititians they would have had one of these two ends, either to please themselves, or else to get a multitude of followers; so to make something of themselves: but you shall finde Religion to have in it that which is contrary to a mans desire; it crosses his will, it crosses his opinion, it crosses his affections and intentions; and takes his ends, his profit his credit, and his pleasure. And besides, there is no-  
thing



thing in it to draw our nature after it, but it is contrary to it. Takethem that are fishers and fowlers, they alwayes use baites that are agreeable to the Fish, and the Fowle. This is not the way that Christ hath taken. In his Word there is nothing to draw our nature, but quite opposite to it: wee must deny our selves, wee must bee ready to part with all, and become other men, and we shall mee'e with crosses every day and hee that follows Christ must looke for them: This puritie in the whole booke of God contrary to man, and these infinite crosses here foretold may helpe us to make  
an

an argument to confirme us in the present truth.

*Doct. 4.*

The last Doctrine that these words afford us is this, that all that are Christs Disciples must follow him, that is, although this be required that you must deny your selves, and take up your crosse, though difficulty hang upon Religion, yet you must goe through all: All that are Christians, all that will have any benefit by Christ, must tread in his steps, must bee made like Christ. God hath predestinated them which hee knew to bee conformed to the image of his Sonne, that he might be the first borne among many brethren; that is, God will have all his

*Rom. 8. 29.*

Sonnes of one fashion; as parents will put their children in one fashion, masters their servants in one livery, so God will have you like his eldest Sonne, he will have no iniquity: Indeede there is inequality for degrees, but God will have an equality for fashion, hee will have a perfection for parts, though not for degrees that hee may bee the first borne among many brethren; that is, every man that will bee saved, must looke what Christ did, that must hee doe. As *Gideon* sayd to his Souldiers, looke what yee see me doe, doe yee likewise: for I am your guide and captaine whom you must

Judg. 8.17.



Judg. 9. 48.

must follow, when you see me blow the trumpets, and when yee see me break the pitchers doe you so. So when *Abimelech* cut downe bowes, all his people did doe the like, so saith Christ, whatsoever you see mee doe that doe yee, for he is our Captaine, he is our Prince, hee is the Generall of the Army, and all that will bee victors must bee obedient unto him, as Souldiers are unto their Generall, which is the strictest obedience that is, they must keepe their watch and stations, oppose all dangers, fight when hee will have them, turne this or that way as hee commands, and every relation that

that replies, following is found in him; hee is the guide, the guide of our feete, our Lord, our Master, our Captaine, our Father, our Husband. Hee saith this to all his Disciples follow mee; that is, as if hee should say, there are two sorts of men in the world, some stragling people, as sheepe without Shepherds: *Malantes milites*, as Souldiers without a Captaine, Masterlesse servants, as wandring beggars, of which not onely our high wayes, but also our cities and streets are full; that is, they are idle persons that make a conscience of nothing, that sweare, that breake the  
Lords

Lords day : They are privileged persons, they may doe what they will, I have nothing to doe with them. But there are another sort of men, that have given up their names to Christ to be his servants, such as you are must follow mee, you have a rule to goe by, that is Christ.

*Quest.*

But is Christ our rule ? the Law is our rule ; have we two rules ?

*Ans.*

It is true the Law is our rule ? but Christ is the rule of that rule : Christ and that Law differ, as Christ and the example, as in our Grammer and Logicke, you have the rule and the example : So it is here, the Law is the rule, and Christ



Christ is the example.

But Christ is an high example, he is too high for us, we can never attaine to him, and take away the hope and take away the the indeavour; *Tolle spem & tolle conatum.*

To this I answer, that though it bee so that we shall never attaine to him, yet it is best that there should bee an high example; for the best copy is the best helpe: And so those that learne to write, we set the best copy to them that begin to write, and there is reason for it; because a man cannot hit the marke, therefore shall I set him a wrong marke: so because a man could not doe according to the rule,

G

there-

*Object.*

*Ans.*

therefore shall I set him a false rule? And againe it is necessary that wee should have him for an example, though hee be so high that wee may bee still on progresse, -goe on further still in godlinesse, and it is not expected that wee should doe all at the present, but that we should be still mending and turne to the right rule, and last of all it is needfull you should have such an example set you, that you may bee kept humble, it will shew us our defects when wee compare our selves with our selves, or other men we thinke somewhat of our selves: But when wee compare our selves with Christ, then wee

wee are humbled, as *Peter* when hee once saw him in his purity, and his majesty that confounded him, Lord I am a sinfull man, I am not worthy that thou shouldest come to me.

But you will object it is true: indeede; if Christ had lived among us as among the Apostles, if hee would lead us by his hand, but he is taken from us and how should we doe?

But to answer to this, know that though hee bee gone, he hath left his Spirit and that Spirit is put in. to your hearts, and that Spirit will guide you, that is, it will be as a monitour behind your backes to tell you this is the way, walke

*Object.*

*Ans.*



Gal. 4. 6.  
Rom. 8. 9.

in it, when we are stragling out of it, it lusteth against the flesh: this Spirit all those that are in Christ have, because you are sonnes God hath sent the Spirit of his Sonne into your hearts: If any man hath not the Spirit of Christ hee is none of his: that is, every man that comes to him, though hee be taken from him, yet he sends his Spirit into his heart, and tells him the way, the Spirit shall lead you into all truth. Though in speciall it led the Apostles, yet in fundamentall points it shall lead them all that are the servants of Christ.

*Object.*

But this is an uncertaine rule,

rule, I may bee deceived in it; I may take the suggestion of the Divell for the evidence of the Spirit.

But to try you have the word for a rule, the Spirit dictates nothing but agreeing to the word; if it agree with the word it is from the Spirit.

But yet you will say the words of the Spirit are but remote guides, they are but intellectuall things: Therefore there are more sensible guides, the lives of the Saints which are written for our instruction; and wee have many living Saints, the present Saints that live among these are helpes to you, these are companions in your wayes

G 3      these

*Ans.*

*Object.*

*Ans.*

20228

these are good lights to follow : God hath not left himselfe destitute, but hee hath Saints in every nation, where the Gospell is preached : But this caution you must take, that the Saints may erre from the way and straggle a little from it : Therefore you must follow them as that you must fix your eyes upon Christ, because he onely is the Author and finisher of your faith, that is, as hee began the doctrine of faith, and taught us the rules of it, so hee hath consummated it, and left us examples to follow : it is not so with men, for that rule is most true. *Non est ejusdem & invenire & perficere artem.*

Take

Tak  
thou  
art,  
yet  
The  
thou  
with  
befo  
Chr  
But  
this  
thin  
low  
S  
are  
and  
fol  
P  
and  
scr  
Ch  
sol



Take the most learned man though hee found out an art, yet he never finished it, yet Christ hath done this: Therefore looke to him; though there be a cloud of witnesses as a cloud went before the *Egyptians*, yet Christ is the surest guide: But further to explaine this I will shew you two things.

First, what it is to follow.

1.

Secondly, whom you are to follow; first the act, and then whom you are to follow.

2.

First what it is to follow, and thus I may briefly describe it to you: To follow Christ is nothing but to resolve, to doe and suffer willingly,

I.

A description of following.

20228

lingly, and withall our heart what hee commands, &c. There are foure difficult things put together in this description, which are to be handled severally.

I say to follow Christ, is nothing but to resolve, that is, when you come to Christ once, you must have a minde to goe which way soever hee will lead you: wee must not reason with flesh and blood, but be obedient to him, not knowing whether we goe, as a man that goes into a strange county, hee puts himselfe into another mans hands, saying I will follow thee; bee the wayes what they will hee is resolved to goe through rough and plaine, thicke

thicke and thinne, whether his place bee dangerous or safe, hard or easie, such a resolution must they have that follow Christ, there must be no mincing, no excepted place, I will follow thee but not in this path, but not in this place, as the Apostle speaketh you have obeyed from the heart to the whole forme of doctrine whereunto you have beene delivered; that is, there is a whole forme of doctrine, every jot of this must be obeyed, Christ hath delivered you to obey it, that is, to this end Christ hath redeemed you from hell and death, that you may obey the whole passage of it; not picke and  
G 5 chuse

Roma. 6. 17.

20228



chuse, but whatsoever hee doth command wee must resolve to obey, whatsoever way hee lead to follow him, may be hee will lead through poverty and infamy, and disgrace, & hatred of all men, and imprisonment. Therefore I say wee must resolve to doe and suffer, for indeede suffering is but a higher degree of doing, as the Philosopher well sayd, bare suffering is not laudable, but so farre as a man acts in his suffering, that is, some actions there are that require but simple obedience, but in some actions you must suffer if you will doe them, the good ground brings forth fruite with patience, that is, many

ny duties have crosses joy-  
 ned with them, with pati-  
 ent bearing they bring  
 forth fruite. Runne with  
 patience the race that is set  
 before you; so we render  
 it continuance, the originall  
 is by patience in well do-  
 ing. So God sent *Anna-*  
*nias* to tell *Paul*, what hee  
 must suffer at *Damascus*, I  
 will shew how many  
 things hee must suffer for  
 my names sake. So it is  
 with every one that is cal-  
 led home to Christ. There  
 are certaine things that hee  
 must doe and suffer, that he  
 must resolve to doe and suf-  
 fer. Secondly hee must re-  
 solve to doe and suffer wil-  
 lingly and with all his  
 heart: There is a kinde of  
 fol

Heb. 12.1.

Rom. 2.7.

A&amp; 9.16.

20228

following which proceeds from a naturall inclination, as the leafe the bow, the Iron, the loadstone, they can doe no otherwise: thus must you follow Christ.

But you will say have we flesh in us which is backward and untoward, and therefore wee cannot follow Christ so willingly. But as wee say a Beare follows to the stake *oborto collo*, against his will, and this is found in the Saints as it is sayd of *Peter*, when thou art old another shall stretch forth thine hand, and another shall gird thee, and leade thee whether thou wouldest not. Christ tells him there of his death, and that hee should leade him whether hee would  
not

Ioh. 21.18.



not, now *Peter* was a Martyr, and wee cannot thinke but that he dyed and suffered Martyrdome willingly: but yet hee should be led whether he would not, that is, whether his flesh would not: it is true the flesh cannot thus willingly follow Christ: therefore you must if you would follow Christ aright, finde something in you, that you should follow Christ, with propensivenesse and willingly: to expresse this I have added these other words, *with all your heart*, wee finde expressed in the old Testament by three phrases, love the Lord with all your minde, with all your heart, and with all your

*Ans.*

20228

1.

your might, first, with all  
your minde, that is, your

2.

understanding; secondly,  
with all your heart, that is,

3.

your affections; thirdly  
with all your might, that is,  
with your executive pow-

er. Wee are to follow him  
with all our minde, and I  
rather use these three, be-  
cause the word (follow) is  
applyed to all these, some  
are sayd to be followers of  
such whose opinions they  
follow. As those that fol-  
low *Aristotle* and *Ramus*:  
So some are sayd to follow  
*Paul*, some *Apollos*, but we  
must follow Christ: thus  
wee must follow his opini-  
ons his tenents, keepe close  
to his word, that is, wee  
should consider what Christ  
sayd,

sayd, what the Scripture  
saith, for otherwise it is no  
faith, for is *fides fundatur*  
*in ore Dei*; wee must not  
take things on trust, wee  
must not receive such a  
truth, because such a wri-  
ter set it downe; but wee  
must see what warrant it  
hath in the word of God,  
otherwise we are not roo-  
ted in the faith, we are to  
have an estimation of or-  
thodoxall fathers, but we  
are to fix our eyes on  
Christ. As for example  
the doctrine of justifi-  
cation, this you may learne  
out of writings, but you  
must see what footing it  
hath in the Scriptures, or  
else when our strong ad-  
versaries set upon us wee  
shall

20228



shall quickly be convinced:  
And againe you must doe  
it that when you preach  
the Word of God, you  
may have more authority:  
when one creature hath to  
deale with another it hath  
no authority, but when  
God hath to deale with the  
creature, hee doth much  
prevaile.

2.

We use to say some fol-  
low such a man whom they  
desire to imitate: for there  
are some who in their opi-  
nions are higher then the  
rest of whom wee thinke  
that all that they doe is  
comely; and this is that  
second way of following  
Christ to love him, when  
wee affect whatsoever wee  
see him doe, and whatsoe-  
ver

ver  
serv  
imit  
imit  
to  
the  
ther  
that  
crea  
spar  
Chr  
But  
the  
see  
sing  
that  
and  
wor  
We  
all o  
our  
is,  
wha

ver wee see of him in his servants, that is, we must so imitate them as that our imitation may bee referred to Christ, when wee see the image of Christ in them, we must take heede that wee adhere not to the creature, but say it is a sparke and glympse of Christ; I will follow him: But above all take heede of the contrary, when wee see something of Christ-rising in their conversation, that wee doe not despise and contemne him: It is the world that hates the godly.

We are to follow him with all our might, that is, with all our executive powers; that is, whatsoever wee doe, whatsoever we act, whatsoever

3.

20228

ver wee take in hand, wee must follow him, when a man followes another mans counsell, he will follow that and nothing but that, as courtiers follow the King, when any one aske us a thing wee must pause upon it, to see whether it be Gods will or not: As it is sayd of *David*, *I have a man after mine owne heart, &c.* on this manner wee should follow Christ; wee must follow him at all times, for there are uncertaine times, when it is easie to follow Christ; but there are some difficult when you are put to an exigent, when there is some difficultie in following Christ, now you must not picke and chuse, but



but you must take him for  
better and worfe, there are  
some brunts as we may see,  
shunne not them. If *Daniel*  
might have spared him-  
selfe, in such a brunt as this,  
he might have spared him-  
selfe in all, but wee see it  
might not doe it: If *Mer-  
dicai* could have bowed to  
the Kings favorite which  
doubtlesse hee could not  
doe, then hee neede not  
have procured that displea-  
sure. *Moses* might have en-  
joyed Pharaohs pleasure, if  
in some particulars hee  
might have granted to  
him, but he might not; we  
must not doe as many ser-  
vants doe with their ma-  
sters, run from them when  
harvest comes in, when la-  
bour

bour begins; for if we doe wee may feare. Christ will say to us, as such masters say to such servants. If you will stay from mee when I most neede you, I will not keepe you all the yeare besides when I have no neede of you, and therefore take heede of it. If a man out of fearefulnesse in such times shall not follow Christ, he shall receive no reward. A souldiour when the battaile comes flees from his colours, but hee can bee content to take his wages and lye in quietnesse and peace: take heede of forsaking Christ when the battaile comes, that is, when there comes something dangerous to the flesh:

flesh: you must resolve to follow Christ thus. Christ tells you that if you follow him, that he hath no houses, no lodging, no earthly content, neither must you looke for any, your will and advantage must be spirituall. In the world you shall have trouble: Hee dealeth with man in this case as *Naomi* dealt with *Ruth*; wee see how shee dealt with her, shee bids her goe to retorne againe, and tells her shee was too old to beare children, &c. and then shee sets upon her againe; *Behold thy sister is gone backe, and wilt thou goe alone?* At length *Ruth* gives her this answer, that nothing but death should part,

Ruth 1.

20228



part, *I will goe, &c.* and there thee rests: After this manner Christ deales with us, when men come to follow him, he tells them they must looke for no Riches, as to the young man in the Gospell, goe and sell all that thou hast and then come to mee, you must looke for no ease. *The Foxes have holes, and the birds of the ayre have nests, but the Sonne of man hath not whereon to lay his head,* you must looke for many crosses; but if hee meete with such a one that saith, naught but death shall part thee and mee, such an one Christ receiveth, such an one God accepteth: So that it is as it was with the  
*Israelites,*

*Israelites*, if any one were faint hearted, he should not goe up to battaile, for they would doe no good, and then also they weakned others : So wee say to all men we tell you now what it is to follow Christ, you must go to warre with him, and wee tell you, if you be faint hearted, you must not come under the banner, if you will not follow Christ through the love and hatred of all men, through poverty and riches, you will doe no good, but discourage others.

Wee must follow Christ all manner of wayes, now for the meaning of this last it is this, that is, those two-wayes, inwardly and outwardly;

I.

wardly, and there is diffi-  
culty in both : you must  
follow Christ inwardly ;  
whom I serve with my  
Spirit saith *Paul*, that is, I  
doe not onely doe the out-  
ward worke, but I serve  
him with my Spirit, it is a  
hard thing to doe so, it were  
nothing, if wee were onely  
to doe the outward worke,  
but wee must doe it with  
our spirits, that is, when  
your conscience shall tell  
you within you, such a du-  
ty you must not omit, such  
vaine glory you must not  
seeke, such pleasure you  
must part with : then so to  
doe that duty is to follow  
Christ inwardly ; to ap-  
prove all the inward affecti-  
ons of your hearts to God,  
who



who searcheth the inmost windings of the Spirit, that is difficult, many might goe well away were it not for the inward lust. *How 1541*

You must doe it outwardly, that is, you must professe his name, and that you must doe before a wicked and adulterous generation, when there is difficulty, shame and disgrace, then wee must follow Christ: so this was the occasion of these words, If you will venture to follow me, know this, that I must suffer many things at *Ierusalem*; therefore deny your selves and take up your crosse daily and follow me. Many a man will follow Christ, but he will follow him a far off,

H off,

off, hee will follow him without his livery, that men should not know whose servant he is, but he that will follow Christ must follow his colours before all men openly: hee that will bee ashamed of me, saith Christ, I will bee ashamed of him before my father which is in heaven; wee are fallen into such times as it is easier to follow Christ inwardly then outwardly, when men are ashamed to make shew of so much as is within them, whereas heretofore times were such as men should make a shew of more then hee had. So wee see what it is to follow Christ, consisting in these foure things.

First,

First, to doe whatsoever he commands. Secondly to do it with all our hearts, that is, with all our mindes, with all our soule, & with all our might. Thirdly, to follow him at all times. Fourthly, all manner of wayes.

1.

2.

3.

4.

The second thing is what is to be followed, and that is Christ, that is, to follow his example, and to follow his precepts, but this in the generall is to little purpose, therefore I will picke some speciall examples, & some speciall precepts wherein wee are to follow Christ, therefore you shall finde these things in Christ example.

2.

First, hee was abundant in love which hee shewed

H 2

ma-



Rom. 5.

A&amp;S 20.35

many wayes, hee shewed it by giving a life for us, no greater love then to give himselfe for us, when wee were his enemies, when there was no worth nor goodnesse in us, hee shed his blood for us. So it was shewed partly in his aptnesse to giving. Paul relates this as a love saying of our Saviour: It is better to give then to receive. And what hee sayd no doubt he preached: againe another fruit of his love was to forgive, no disgrace no contumely so great, but hee easily passed it by: So in the greatest despite of all his crucifying hee easily forgave them that crucified him. And another

the thing wherein his  
greatest love was seene,  
was his great compassi-  
on, his bowels rowled in  
him. Hee was compassi-  
onate both to mens soules  
and bodies: So on other  
bodies, hee rooke com-  
passion on them as sheepe  
having no shepherd: So  
when hee saw the people  
fainting after they had  
followed three dayes, hee  
had compassion on their  
bodies; he wrought a mi-  
racle to helpe them, he fed  
five thousand with five  
leaves and two fishes: And  
this is that that is com-  
mended to us in Christ, par-  
on therefore as the elect of  
God, holy and beloved bow-  
els, &c. And so I say to you

Matth. 9.  
36.

Mark 6. 38

Col. 3. 12,  
13.

labour to abound in love, in  
love to God, and in love to  
one another, bee ready to  
doe any kindnesse, and for-  
give any unkindnesse, let  
your bowels melt doven  
other mens miseries, have  
a tender compassion for  
other mens sins especially  
in ministers labour to have  
a love to all mankind, for  
it is love that edifices,  
knowledge that puffeth up,  
and it is that which Saint  
Iohn moveth us unto in his  
Epistles; love one ano-  
ther, yea transgressions and  
any offences we must for-  
give them even as Christ  
forgave us our finnes; If  
there be any infirmities we  
must passe by them as  
Christ passed by ours, that  
is,



is, your failings towards Christ are ten times more then mens failings towards you, he forgave you, therefore doe you forgive them, and this love must be renewed at the Sacrament, &c.

Hee was one that sought no praise of men, no applause, no vaine glory, hee desired not to be some body in the eyes of men, which appears by this, all which he did hee laboured to hide, that which was excellent in him, observing his mitacles, charging those in whom he wrought them to be silent. Hee endured the Crosse and despised the shame, that is, when he was mocked he despised it;

2.

it; so should we despise the shame, marke the word despised the shame, endured the Crosse, because that was a heavy burden, and he endured the shame. There will still be *Ishmaels* that will mocke the *Isaacks* of God, false nicknames and approbrious speeches will be cast on such as make profession of Religion. But despise the shame, alas shame is but a chip of the Crosse; but why did Christ despise it? hee had an eye to the recompence of reward, that is, when a man beholds God, and looks upon heaven having such great things in his eyes, hee cares not what men say, and if you despise you will de-

Object.

despise credit as Christ did,  
as that deede of his shewes  
more pl inely. *Herod* de-  
sires to see him, *Pilate* sent  
him to him, and so ex-  
pected some miracle of  
him, but Christ would doe  
no miracle, so that *Herod*  
his men of warre despised  
him: Now here a man is  
more put to it, when men  
expect something from him,  
when hee is ingaged for  
his credit to doe some-  
thing then to despise this,  
and omit this opportunity  
is a great thing. Hee was  
despised of *Herod*, and of  
his men of warre; hee de-  
spised obloquies & the re-  
proach of men, and also  
praise of men; for it was  
but an empty thing; but  
let

Luk. 23. 8.  
11.



let the prayse of God bee  
great in your eyes.

3.

Thirdly, hee was excee-  
ding obedient to his Fa-  
ther, if God wou'd have  
him dye on the Crosse  
which was a great matter,  
hee would doe it: So in  
drinking of the cup hee  
seemed unwilling some-  
thing, but yet since his  
Father had mingled it hee  
would doe it, this is obe-  
dience, when we doe what  
God would have us doe:  
wee would have health  
but God puts us in sick-  
nesse; hee afflicts us with  
sharpe diseases. this is the  
cup that my Father hath  
mingled for me, and I will  
drinke. And another part  
of his obedience is in this;  
when

when he had sent forth his  
Disciples , when they  
brought in poore fellowes  
he thanked God for it ; of  
which there could bee no  
other reason readred but  
his Fathers will.

*FINIS.*